THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish" (ISA. 41: 10, 11).

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THE CHURCH OF CHRIST.

WHEN Christ was here upon earth, He founded a Church. What became of it? At the time of Christ's advent into the world, the Roman Emperor, Cæsar Augustus, was the sole reigning monarch, and comparative peace prevailed from one end of the empire to the other. The religious orders were divided into but two great classes—Jews and pagans, with the Samaritans, a mixture of the two. The pagan religion required ceaseless sacrifices to be rendered to appease angered, offended gods. The religion of the Jews allowed the rendering of an eye for an eye, a tooth for a tooth. Then Christ began to teach, and His teaching may be summed up in three words—"Love one another." "If thy brother sin against thee, forgive him." Something new, this.

The Roman rule was harsh and terrible, the will of Cæsar was as adamant, and woe betide him who dared to cross it. But here was a new order of things being established. Let the courts of Rome revel in iniquity, let honor and chastity be but names there, let the mighty hand of Cæsar rule the hearts of men with fear and trembling, so that men lay bruised and crushed beneath the tyrant's mighty sway; the dawn of a brighter day was breaking; another power was arising which would prove the mightiest on earth—no other than the glorious power of Love—by which fear and impurity, tyranny and dishonor would ultimately be banished from the earth.

Yes, the dawn of a brighter day was heralded when Christ preached His first recorded sermon—"The Sermon on the Mount." He had but just passed through the waters of baptism, and now

He began His great work of preaching the gospel of faith, repentance and baptism. To aid Him in this work, He gathered around Him faithful souls, whom He first instructed and then sent out to teach others, and prepare the way for His teaching. When the work became too great for the chosen few—the apostles—He called others—the seventies—and sent them forth on their mission of love. And so the work progressed up to the time of the crucifixion. When this event took place, the bitter sorrow and anguish of His followers bars description. When He, whom they had looked to as more than human, went the way of all humanity through the gates of death, history tells us how these His followers went sorrowfully back to their homes, broken, crushed, hopeless. But the glorious resurrection day dawned, and Christ rose triumphant over death and the grave and established His Church upon the earth. He had taught them the doctrines necessary for them to know; He had pointed out to them the way to heaven, and now, Himself about to return to that home He had left for the benefit of all mankind, He called His faithful apostles around Him, those whom He had tried and found true—Judas having left them for ever—and, blessing them, he bade them "go and teach all nations." To His apostles only He gave this command, and to none other. None other had authority to go forth and act in the name of Christ, and even these He bade "tarry in Jerusalem" until full authority (by the descent of the Holy Ghost) was given them from on high (Luke 24: 49).

When the promise was fulfilled, and the Holy Ghost descended upon them, then Peter preached his first recorded sermon, wherein he stated by what means all who would could be made members of the Church of Jesus Christ (Acts 2). If they would be admitted, they must "repent and be baptized." As the Church grew in numbers, different officers were appointed, and by reading Eph. 4, we find that when the Church was fully established it contained the following officers: apostles, prophets, teachers, evangelists, pastors, etc. Besides these officers there were certain gifts pertaining to this great Church, viz.: miracles, healings, gifts of tongues, etc., which were to stay in the Church as long as it existed upon the earth—"till we all come to a unity of the faith" (Eph. 4), i.e., so long as this Church, established by Christ, was upon the earth, we should find apostles at its head, and the gifts of healing, prophecy, etc., in its midst, and they would stay there until all the other churches acknowledged their sway, and bent their faith to the worship of the one true God, for there was to be but "one Lord, one faith."

We have said that at the time of Christ's earthly ministry there were but two great religions—Jewish and pagan. But gods of every description were worshipped by the heathen worshippers. Nearly every province of Rome had its special god, and many worshipped sundry gods. But the only true and living God made

Himself felt in the hearts of the people. The apostles were sincere and labored diligently to spread the truth broadcast, and churches were soon established in the length and breadth of the land, until the religion reached even Rome itself. But this religion of love and peace was not popular; it went too straight to the heart of the sin and immorality then practiced on every hand. Rome itself was a hotbed of vice and infamy, and the lesser provinces followed its lead. Persecution was turned against the Christians, and because of it, the strongest amongst them were martyred, leaving only the weak ones behind, and these soon turned from the straight and narrow way, and the pure religion of Christ became so mixed up with paganism, that it became impossible to tell where one ended and the other began; and so, the apostles being put to death, and none to take their places, the gospel in all its purity was taken from the earth, as had been so long foretold (See Isaiah 24: 5; II. Thess. 2; II. Tim. 4; Amos 8, etc.) Persecution, opposition, may have helped to annihilate this Church, but had the saints themselves not become corrupted, the gospel could never have been taken from the earth; but as it was with the Jews, so it was with the early Christians, hence their fall. For proof of this read Revelation, chapters two and three.

And so to-day we see around us a multitude of churches. Whence came they all, and who authorized their establishment? Look at the Roman church. Rome, that once mighty empire, is humbled to the dust. Immorality was its downfall. The church bearing its name claims to be the Church Christ established; but then whence come its popes, its priests, its cardinals, nuns, indulgences, its worship of the Virgin Mary? Then the Church of England, claiming to be founded by the Apostle Paul. I will not say Paul never preached in Britain, for he said the gospel had gone to every nation (Col. 1: 6, 23), and Britain existed as a country, savage, it is true, still it existed before the days of Christ, so I will not say Paul never visited it, and I will not say a church did not exist here before the coming of St. Augustine from Rome, 797 A.D.; but I will say this, if the Church of England is the Church established by Christ, where are its apostles, etc., and where was Christ during the "Dark Ages," when the fires were raging at Smithfield, and if its own history speaks true, when half its clergy could neither read nor write? The people were wholly illiterate, and these were their teachers. Truly, "darkness covered the earth, and gross darkness the people" (Isa. 60: 2). Then like faint dawning of a new-born day, a light appeared upon the religious horizon. Men looked with sorrow at the ignorance around them, and strove to raise the people from the low depths to which they had sunk. Education became the fetish to which all eyes turned. Schools and churches were built, and the people were taught to read their Bibles. What happened? The Bible had been written by men in whom the Spirit of God dwelt (II. Peter 1: 20, 23),

and in order to understand that book man must be in possession of that same Spirit; but these men, although they desired the spiritual welfare of those around them, had not that rich outpouring of the Holy Spirit necessary to understand the scriptures aright, and so we find them putting their own interpretation on what they read, and establishing churches to teach, not the pure teaching of Christ, but the Bible as they understood it. Hence the various churches. But how any man in his sane, sober senses, knowing full well how these churches were founded, can say they are, any one of them, the Church established by Christ, passes comprehension.

Look at the Methodist Church established by John Wesley. A good man he was, and a bright, shining light in a darkened age; but, he admitted that he was "seeking for the truth," and yet his followers to-day will tell you they have got the truth. Where did they get it from? Their leader had it not to give them, since he was but seeking it; then whence obtained they it?

Ask all the churches in the world whence they get their authority to preach and they will point you to these words, "Go ye into all the world and teach all nations;" but we have shown those words were spoken only to the apostles. It will not do. Reason cries out against it. And when reasoned with, these different denominationalists smile and say, "Oh, it's all right, you know all roads lead to Rome." So they do; and it would be all right if we wanted to get to Rome; but we do not; we want to get to heaven, at least, I do, and methinks Rome and heaven are two somewhat different places, and I, for one, cannot rest contented with a road that takes me no farther than Rome, and so I get off the beaten track and search for a Church that thinks authority from God is necessary before one goes forth to teach all nations; that considers it necessary to have apostles and all officers and gifts found in the Church established by Christ, and this I find, and find alone, in the "Mormon" Church, and so I say and am ready to prove that this is the Church of Jesus Christ, and bears that title above its portals. After being removed from the earth for centuries, Christ Himself came down from heaven in 1820, and on April 6th, 1830, His Church was re-established. You smile at the credulity of the writer, but did you never hear that truth is stranger than fiction? You and I, my reader, will one day meet before the judgment bar of God, and there, if you never learn it before, you will know I have told you the truth. May God open your eyes to see it ere it be too late.

Glasgow. MOLLIE HIGGINSON.

"THE human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—HOLMES.

OBEDIENCE.

WE, as Latter-day Saints, "believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the gospel."

Obedience is compliance with that which is required by authority; also subjection to rightful restraint or control.

Some of our eminent thinkers and philosophers say:

"From obedience and submission spring all other virtues, as all sin does from self-opinion and self-will."—MONTAIGNE.

"No principle is more noble, as there is none more holy, than that of a true obedience."—H. GILES.

"No man doth safely rule but he hath learned gladly to obey."—THOMAS A'KEMPIS.

"It is a vain thought to flee from the work God appoints us, for the sake of finding a greater blessing, instead of seeking it where it is only found—in loving obedience."—GEORGE ELIOT.

"Thirty years of our Lord's life are hidden in these words of the gospel: 'He was subject unto them.'"—BOSSNETT.

"Let the grounds of all religious action be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions."—QUARLES.

"Obedience to truth known, is the king's highway to that which is still beyond us."

"Obedience is the mother of success, and is wedded to safety."—ESCHYLUS.

"Let the child's first lesson be obedience, and the second may be what thou wilt."—FULLER.

"Obedience to God is the most infallible evidence of sincere and supreme love to Him."—EMERSON.

"We are born subject, and to obey God is perfect liberty. He that does this shall be free, safe and happy."—SENECA.

"Wicked men obey from fear; good men, from love."—ARISTOTLE.

"To obey God in some things, and not in others, shows an unsound heart. Childlike obedience moves towards every command of God, as the needle points where the loadstone draws."—T. WATSON.

"Doing the will of God leaves me no time for disputing about plans."—G. MCDONALD.

"How will you find Good? It is not a thing of choice; it is a river that flows from the foot of the invisible throne, and flows by the path of obedience."—GEORGE ELIOT.

Samuel says: "To obey is better than sacrifice, and to hearken than the fat of rams" (I. Sam. 15: 22).

In this day and age of the world, a great many people think obedience is humiliation. This is a mistake, for obedience to the Lord's commands is an indication of moral courage and shows power. God surely requires obedience, and the most humble and

obedient man in mortality was Jesus Christ our Lord, for in His mouth was found no guile. He was perfectly without blemish in all the walks of life. He was obedient to His Father's will, and the influence and persuasions of the evil one had no effect on Him. We, as elders of Israel, have a testimony of this gospel, and we know that it is the truth; we know also, that we must obey the laws and teachings of the same or stand condemned.

Some people say, "Mormonism" is the true gospel of Christ, but if I obey its teachings, I will be banished from society and lose my employment, or perhaps be sent from my home, so it is better for me to reject the truth, and live in peace, than be a member of the "Mormon" Church which is so unpopular. But great is the condemnation they are heaping upon themselves by refusing to accept the truth when they have found it. Those that have courage will obey the gospel's teachings, will suffer persecution and will prove themselves men and women; and great will be their reward in heaven. Those people that do not obey it because of fear and pride are slaves to the unseen powers of darkness, which will lead them to destruction unless they repent.

Those that embrace the gospel and obey its teachings are entitled to a testimony of its truth from the Holy Spirit directly, or in some other way; for the Spirit guides us into all truth, and reveals those things of God that are necessary to preserve mankind from being led astray by false guides. Christ's words found in St. John 7: 17, cover all the ground. He says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If we are faithful, this gives us a protection against the abuse of power, and erroneous decisions of man-made councils.

Obedience to God's appointed authority upon the earth is obedience to Him. This is taught by our Lord and Savior in Matt. 10:40, and also in Luke 10: 16. By these words we learn that it is just as essential for us to obey those that are placed at the head of this Church, as it is for us to obey God Himself, for we can't obey one and disobey the other. If we hear them, we hear God; and if we despise them, we despise God also. It is not the individuality of those placed at our head that calls for our respect and consideration; it is the authority God gives them, and obedience must be rendered them.

Obedience is not only essential to salvation; but is essential in every business of life. Some men boast of freedom, but at the same time they are slaves to some foolish whim and mistaken idea, or an evil spirit whose influence is dangerous and always destroys the welfare of mankind.

The necessity of obedience to the laws of the lands was shown by Christ and His apostles. On one occasion, when the tax-collector called for the dues demanded by an alien king, Christ directed that it be paid, although He Himself privately protested

against the injustice of the claim. He told Peter to go to the sea and cast his hook, and in the mouth of the first fish he caught he would find a piece of money, "take it," He said, "and give unto them for me and thee."

Another good example of obedience to secular authority was shown by Paul while a prisoner. His remarks displeased the high priest, and he commanded those standing near Paul to smite him on the mouth. It appears that Paul did not know the command came from a high priest, for he cried out, "God shall smite thee, thou whited wall." Those that stood by said, "Revilest thou God's high priest?" Then Paul realized what he had done and said, "I wist not, brethren, that he was the high priest," for it i written, "Thou shalt not speak evil of the ruler of thy people."

Obedience can be applied to every organization of both a civil and business character. Where this law has been violated, confusion and weakness has followed. Carlyle said, "All great minds are respectfully obedient to all that is over them; only small souls are otherwise." Oh, if every member of the Church of Jesus Christ of Latter-day Saints would live up to this principle, how rapidly Zion would grow! We could command the respect of the world, and finally conquer all evil.

Punishment surely follows disobedience. This is shown by an instance which occurred soon after the organization of our Church. A company of saints was leaving Kirtland for Missouri. Dissensions arose among its members, and for their disobedience and rebellions, the Prophet severely reprimanded some of them, predicting that a scourge would come upon the camp because of their folly. On the 22nd of June cholera broke out, in fulfillment of his prediction. Sixty-eight were attacked, and thirteen died.

Let us practice this great principle of obedience, and preach it to the world, that we may all gain eternal life in the kingdom of heaven.

Belfast, Ireland. W. R. Goates.

THERE'S SUNSHINE IN RELIGION.

Let us ever remember that it is a religious duty for us all to be bright and cheerful. Much harm has been done by good people imagining that the religion of Jesus Christ makes one gloomy and sad. None have greater cause for rejoicing than God's people, and let us, therefore, beware of long faces and fretful looks. Joy should fill the hearts, and light up the countenances of all who love God, and who, by serving Him faithfully, have Him for a friend.

Birmingham. Frederick L. Barbour.

"If you have gold and silver, let it not come between you and your duty."—Brigham Young.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 12, 1914.

EDITORIAL.

CONCERNING GOD'S JUSTICE AND MERCY.

(*Concluded from page 157.*)

But are we to understand from these remarks that all the people who perish in the great disasters of our times, are wicked? No. Nothing of the kind is meant. The sons-in-law of Lot were sufficiently righteous, so it seems, to be counted among those who were warned to flee from the wrath to come; but just that voice of warning, which was salvation to them at the time, they failed to heed—that was their crowning, fatal sin—and so they went to their doom with the wicked, notwithstanding all their general worthiness. The word of warning is preached to the people in these days—it is salvation to them—and if they do not heed it, and come to the refuge which the Almighty has provided, whose fault is it but their own? What claim have they upon His protecting care when they obstinately remain where He says His sword shall fall? If there were any Christians who remained behind in Jerusalem, when the army of Titus was led away, they doubtless suffered for their folly. God had opened the way to safety and life, and if they chose death and destruction instead, they simply reaped what they had sown. That is universal law, and it never will be abrogated because many of us do not like the crop we harvest.

The next matter that shall be considered relates to God's punishments of the wicked in this world, which sometimes seem severe. The question shall, of course, be viewed from the standpoint of "Mormon" doctrines, as we understand them; for, otherwise, it seems hopeless to undertake to reconcile His judgments with justice.

According to the teachings of this Church, God is the Father of the whole human family spiritually, and sustains the same relation to it in this respect, that an earthly parent does to his offspring in the flesh. His right to rule the whole human family in heaven and on earth, with perfect obedience on the part of every one, can not justly be questioned. This right He holds by reason of His position as the Father, and, further, because of His superior wisdom and power. Transgression of His laws is sin, and sin is rebellion. Every criminal who violates the laws of this kingdom is to the extent of his transgression a rebel against the government, and must suffer the penalty due to his crimes. Society can not exist without government, and while transgressors

may think that the punishments inflicted upon them for their misdeeds are too harsh, all law abiding citizens know that they are not more severe than the safety of society demands; and it is noteworthy that the charge of severity comes from the criminal classes, not from the people who are law abiding, and we find that the allegations of severity and injustice against God come from those who are not doing His will in all respects, or, perhaps, not at all. A wise purpose of government is to regulate the penalties for the commission of crime on a proper and righteous basis, according to the nature of the offence, and the degree of guilt; but whether that end is always secured or not, it is very certain that the law-breaker, as well as all others, has the privilege of keeping the law, and he can thus escape its penalties. It seems that complaints against the law's severity are not well founded in view of the fact that the best classes of society are obeying them, and have made them for their own government and observance.

These remarks have been made for the purpose of illustrating certain conditions under which we came into this world, and that prevail while we are in it. With respect to the judgments of God, we can escape them, as we have seen by the examples that have been cited heretofore, by simply obeying His laws, and by so doing serve, at the same time, our best interests temporally and eternally, being taken under the loving care and protection of our almighty Father.

Further, we are in the world by our own volition, and with a full understanding, before entering upon this life, of the kind of government that God was to establish in this world. When the purpose of the Almighty concerning it and its people, and the plans for working out those purposes, were under consideration in the beginning, before the foundations of the earth were laid, we, and all the sons and daughters of God, were present, and gave our voice in approval of them, and so grand and glorious were the prospects before us, because of them, that we shouted for joy (Job 38: 7). To reach the glory set before us, we had to come to earth; but, as before stated, none of us came in ignorance of the perils of this life, and the punishments that would follow wrong-doing. We approved God's purposes and plans throughout, and as a consequence, by coming to this earth we sustain the righteousness of His administration of this world's affairs, and have practically pronounced judgment upon ourselves. We are where we elected to be, and are living under conditions that will best conduce to our future happiness; or to put the case in its strongest light, we are living under conditions that God made for us, because we could not make them for ourselves. He has forced no one of us to come to this earth. We once justified His dealings with us when we saw them in prospective, and the time is to come when we shall again see them in all their bearings, and shall once more justify Him in all things.

But we wish to continue remarks somewhat further, in order that we may, even in the flesh, perceive much of God's mercy and justice to His earthly creatures of all classes. We must remember that it is not the wicked only who have rights in the case, and who have cause to demand that justice and mercy shall be considered by the Lord in His administration of this world's affairs, nor is it the people of one generation only—the living one—that has claims upon Him for the exercise of these attributes towards them; but every member of the human family throughout all of its generations must have their interests also considered. Now, there was a time in the history of our race when Satan instigated a rebellion in heaven against the righteous and rightful rule of the Father, and one third of the hosts of that blessed abode made war against Him and those who remained faithful to His interests, and the cause of truth in general. At the conclusion of that war, Satan and all workers of iniquity with him, were cast out of heaven into the earth, and in this way their opportunities for corrupting the faithful were cut off, and their power for evil there destroyed. We—the people of this world in general—there fought to bring about that very result, and the penalty which WE aided in inflicting upon our fellow creatures on that occasion, was altogether terrible, since it barred forever from the joys of a heavenly home those who had to suffer it. But does anyone think that the measures which the Almighty thus took for the preservation of the peace of His heavenly kingdom and the safety and happiness of His faithful sons and daughters, was not just? or that He was unmerciful in thus cutting off the wicked from the opportunity of making it the scene of further, and, perhaps, continual warfare, and the corruption of other multitudes of God's creatures, thereby bringing upon them a life of eternal wretchedness? Surely not. A separation was demanded that justice might be done to the righteous as well as to the wicked, and it was effected. Self-preservation, which is the first law of our nature, demanded just such action. But the pains and terrors of that separation were inconceivably greater than any of a temporal character that these bodies of ours can suffer, since the joys of an eternal life were forfeited, and the miseries and wretchedness of the life of devils must be endured forever, and as these matters are brought to our attention, it should not be forgotten that WE were instruments, assistants in establishing the order of punishments for crime in God's kingdom, and hence, have no more right to complain of injustice, if we suffer under them for transgression, than a member of the English Parliament would have to object to the severity of a law which he himself, when in his best possible frame of mind, had voted to enact or sustain.

If we should find a society or large number of people who were banded, or in any way associated together, for the purposes of robbery, ravishment and murder, and should know that their

wicked practices as such had been carried on for a long period of time, and further, that they were spurning every offer of pardon from a merciful government, if they would but cease their iniquities, and thereafter live upright and righteous lives, who could blame the government if it should send its armies against those evil-doers and destroy them from the face of the earth, root and branch. What loyal citizen would not sustain the authorities in their action, though those who should feel its power might cry loudly that it was oppressive, brutal, monstrous, etc. Nor must we forget that there would be other people besides those among this supposed body of law-breakers whose interests should be kept in view, and these are the army of innocent children who would be brought into being by such lawless parents, and, of course, reared in crime under circumstances they could not control, and there would also be recruits from outside sources who would be influenced into following the example of the older and more hardened criminals. It is a similar condition that sinners occupy before God. They are robbers—robbing Him of His just dues; of that service which every child owes to his parents until he becomes of age. A sinner, too, defiles the principles of righteousness just to the extent that he is a sinner, and it would be well if a charge no more serious could be laid at his door; but as a parent and member of society he is leading his own sons and daughters, his brothers and sisters, or his associates to destruction by his example; and often by his efforts at special training and education, teaching them in one way and another to live in open rebellion against God, and His government; leading them on to eternal death and ruin, instead of guiding them in the way of everlasting life and happiness; and so he is not only ruining himself, but others as well, for the endless ages of eternity, and he stands thus practically chargeable with suicide and murder, as these crimes relate to life everlasting.

In years that are gone, the Indians of America, when all the circumstances were favorable, and buffalo (bison) were numerous, surrounded them, and rushed them in droves headlong over a precipice to their doom. That was a cruel practice for savages to engage in against the lives of beasts; but when men will by their example and as leaders in sin jump into the jaws of death and hell and drag their loved ones with them, is it not high time that the Almighty shall strike terror into their hearts by His judgments in wrath? and who shall say that they are not just and even sent in mercy that the end of such wicked men shall come and their offspring cease? Far less shall be their condemnation perishing when they do, than to have their sinful lives prolonged and be held accountable for the destruction of their associates, or of further posterity that they might have. As fathers, which of us, if we saw some one about to strike down in a terrible death one of our beloved children, would not brain the would-be murderer on the

spot? and shall we say that God, who loves His children beyond the love of a mother for her child, must not become provoked to fury once in a while when He sees His loved ones—His sons and daughters being lured to eternal death and ruin; or that He is unjust and a monster of cruelty if He metes out deserved vengeance upon the guilty? Rather is it not because of His infinite mercy that our race continues an existence at all, and it is only owing to the righteousness of the godly that it does. The punishments of death is deserved, and happy should he be esteemed whose sins are open and go before him to judgment instead of following after (I. Tim. 5: 24). The meaning of this text, as we understand it, though here is no authoritative teachings on the matter so far as we know, is that when the final day of judgment for the sinner arriyes, if he has been sent, because of his sins, to deserved death, before the natural time, as occurs in judgments, he can plead that fact before the bar of his judge as so much penalty paid, perhaps all of it thus suffered, and be adjudged accordingly. Certain it is, at any rate, that if he is punished by judgments in this life, the number of stripes with which he shall be beaten in the next should not be so many, and the mercy of God in ordering our lives, whether we be righteous or wicked, is evident. A just God will not exact the payment of our debts, or any part of them, both in this world AND the next one.

T. W. B.

WHAT IS GOVERNMENT?

I WISH every boy of this country would come to understand one thing clearly: government—which means obedience to the law—does not start in a state capitol, nor in a city hall, nor in the halls of congress, but in his own mind.

All government begins in the will, the brain, and in the mind of the individual. What we, the individual, determine to do makes for or against the law. If we are for the law we have government, and if we are against the law we have woe and misery.

This might be illustrated by the case of a boy attending school. He goes to school under the order of his parents, and to obey the orders of his teachers. But he refuses to obey—he has a contempt for the advice and the instructions of others. He does things as he sees fit to do without any consideration of others. The natural result is that he upsets the government of his home and the government of his school, so far as he is concerned. He is an outlaw, whose hand is against government.

This may be a hard way of looking at it, but I wish every boy could see it that way, and then he would come to a quicker realization of what government really is, and why he should be a strong upholding arm of it, and not an enemy.

The word "government" in its original meaning starts out with

an extremely ancient definition—"to be able to control yourself." My young readers will please note that the definition was not "to be able to control or govern others," but to be able to "control or govern yourself."

Centuries have elapsed since man first so defined the word "government," but its meaning has not changed. He who is not able to control himself, is not a part of government, and is not capable of ruling or acting for others. He does not know government.

It is therefore the first essential in the study of government to know yourself, your own powers, how much self-control you have, and having this knowledge, one can then look about and understand what true or false government is in town, city or state. One comes to understand then, that no government can be false unless self is false. The honest man is always an honest ruler of himself, and therefore of others.

The earliest study of government, therefore, begins with your own self. It takes in a great many different subjects. One of the most important is: How do you live? What are your relations with those about you? These questions have an importance not only for the man of forty, but for the boy who is just beginning life.

How well are father and mother served? How well are sister and brother treated? How much fairness is shown neighbors? What is being done each day to help others as well as self?

The textbooks have much to say about taxes, varying forms of government, the constitution, the Declaration of Independence, and so on, but what they relate are mere details of government.

The basis of all government is found in the questions I have asked above. What are you doing yourself, every day, for or against yourself, is what forms the foundation or the ruin of government.

The boy who does his duty daily, fearlessly, honestly, is learning more government than all the civil government books in the world can teach him. If he plows and plows faithfully; if he studies and studies to know; if he chops, and chops to the best of his ability, he is a great student of government, he is able to make himself do what he should do, and as time passes on he will be able to prove to others that he is worthy of serving them.

Some years ago a boy in a very humble position in New York state felt that he was not appreciated by the world about him. He ran away from home, and after a journey of about fifteen miles applied to a livery-man for food, shelter, and work. Naturally, the livery-man asked him where he came from, why he needed food, why he wanted work, and what he was capable of doing. The boy gave honest answers. In reply the livery-man said:

"I think you were foolish to leave a good home. You have made a mistake. But my doors are not shut to you. You shall

have food and shelter, but you must show me every day what you can do."

The boy tried the work for two days, being squarely treated by the man above him, and miserably failed. He was not fitted for the work. He had not governed himself in the past so that he could work outside of his own home. This he realized, I am glad to say, for at the end of two days he said to his new employer:

"I have made a mistake. I am going back home and start over again. If I owe you anything I will pay it as soon as I can."

"My boy," answered the livery-man, who is a personal friend of mine, "you are just getting sense. You don't owe me anything, and I am going to see that you get home safely. You have hit the right path."

The boy returned home, admitted his error, settled down in the way he was accustomed, and has developed into fine manhood. After first his blunder he began to see the light of the true government. He saw that he must master himself first. Having done that, he could claim title to true citizenship.

Government in its outward form is armies, navies, taxes, good roads, sewer, and a thousand other things necessary to make human life better, but this outward form is only a shell. It is absolutely worthless unless the people back of it are sincere, unless they know how to take care of their own selves in the right way.

This is the uppermost thought I would impress upon every beginner in life; cultivate the sincere mind, the sincere way of living, be master of yourself—and when you are, there is no problem of government that will ever trouble you. You will understand government because you know and trust yourself.—WOODROW WILSON (President U.S.A.), *The Republic News*, March, 1912.

TESTIMONY OF HEALING.

I WISH to bear my testimony to the truthfulness of the gospel as taught by the Church of Jesus Christ of Latter-day Saints. I know that this is the true Church, established through the instrumentality of Joseph Smith, to usher in anew the dispensation of the fulness of times.

God has greatly blessed me through the ordinance which He has established among His people for the healing of the sick, and the circumstances attending my case are briefly as follows: On December 14th, 1908, the use of my limbs began to leave me, and on December 25th I had a son born to me—a bonnie, healthy boy. Immediately after this my entire body became useless. I could not talk above a whisper. I had to be fed and attended to as my new-born babe was. When my baby became a fortnight old, I was taken to the hospital, and there remained for six months.

The first four months I was in a special ward all to myself, with no improvement. The next two months there was a slight change for the better. By the time I was taken home, I could barely feed myself; but not without losing my food. My husband wheeled me to meeting in a bath-chair one Sunday night, and I was administered to by the elders, and the following week I WALKED for the first time in seven months. My mother sent for me, and I visited her till November, when we returned to Luton, where we are still living. I thank God I have not had another stroke or felt any effect of it since, which is five years this last Christmas. I am indeed enjoying the best of health up to the present time.

I bear my testimony to this gospel, that I know it is true, and that the Latter-day Saints are the people of God, and that His servants have the power and authority to act in His name, and I know that Joseph Smith was a prophet of God. I ask God's choicest blessings upon each and every one of His children. This is my prayer.

Luton. MAE OLIVER.

OUR REST.

WHAT is our rest? Wearied with the toils, saddened with the disappointments, and crushed by the sorrows of this world, how we long for rest! Where shall it be found? No earthly friend is able to give it, for each has his own burden to bear, each has his own share of life's woes. Neither can we find rest in circumstances, for we "know not what shall be on the morrow." The very things in which we most delight may be, and often are, the soonest removed from our enjoyment. Turn where we will, we find discontent, dissatisfaction and unrest.

Rest cannot be truly found by us till we listen to the voice of Him who "spake as never man spake," and who promised rest to those who will come to Him for it; not till we open the door of the heart, and welcome the heavenly guest. The world is full of crime, and ruin, and unrighteousness. The multitudes are tossed and torn by the evil spirit, and our earth, drunk with the blood of her sons, is reeling and tottering under the weight of six thousand years of guilt. Poor, fallen humanity lies prostrate and helpless, like the lunatic, whom Jesus' own disciples "could not cure."

The vaunted philosophy of the ages, and the boasted science of the learned, from the self-righteous Pharisee of the Savior's time to the wise "above what is written" of our own, have failed to lift and heal. Even the representatives of that blessed, sinless One, to whom He said, "Ye are the light of the world, ye are the salt of the earth," have not secured this result. The darkness still exists, the process of corruption still goes on, and iniquity abounds. The love of many in so-called Christian churches has

grown cold, and by their eagerness for the world and its amusements and enjoyments, they show that they are not resting, satisfied with Christ, our rest.—*Unknown.*

FROM THE MISSION FIELD

Baptisms.—A baptismal service was held at Handsworth (Birmingham conference), February 27th, 1914, when three souls were added to the Church of Christ. Elder David H. Cannon officiated.

Releases and Departures.—The following named missionaries have been honorably released, and sailed for St. John, N.B., per s.s. *Victorian*, March 4th, 1914: From the British mission—Lorenzo P. Burt, Jr., Thomas Shepherd, Wiley S. Collett. From the Swiss and German mission—Orland B. Hadlock, Ernest Blaser, L. Clyde Dorton, M. C. Hubbard, Robert W. Jackson, William H. Manning. From the French mission—Frank B. Smith, Charles W. Mitchell. From the Scandinavian mission—H. Harry Madsen, Stanley A. Rasmussen, John Johanneson. From the Netherlands mission—Alonzo Barker. A company of five emigrants, in charge of Elders William H. Manning, Orland B. Hadlock and Stanley A. Rasmussen also took passage on the same ship.

DIED.

PHILLIPS.—At Wisbeck, England (Norwich conference), on January 23rd, 1914, George Phillips, aged 50 years. Deceased was baptized October, 1911, and died a faithful Latter-day Saint.

WHITMORE.—At King's Lynn, England (Norwich conference), on January 16th, 1914, Ellen Whitmore, daughter of Harvey and Sarah Boxall; born April 26th, 1855, at Kirdford, Sussex; baptized May 18th, 1910, by Elder E. M. Perkins.

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